

via pacis

The voice of the Des Moines Catholic Worker community

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Report from the 2013 Midwest Catholic Worker Faith and Resistance Retreat

By Jessica Reznicek

This year's 2013 Midwest Catholic Worker Faith and Resistance Retreat took place in Winona, MN. The folks from the Winona Catholic Worker hosted the retreat brilliantly as Catholic Workers from all over the Midwest poured into their quiet town. The Winona Catholic Worker community have been conducting a persistent, local campaign against silica sand (frac sand) mining in their region. They have been confronting big oil as it plunges deeper into the beautiful bluffs, invading harmony for the sake of profitable silica sand.

Approximately 150 Catholic Workers, representing 21 communities from 9 states stood in solidarity with the Winona CW community against frac sand mining in the driftless region. 35 Catholic Workers were arrested at two frac sand processing sites within Winona city limits.

Fracking pollutes our water and destroys our land. Needless to say, when I learned that this year's faith and resistance retreat

was to focus on fracking I was proud to be a part of it. Our frac sand protest for me strummed a very personal chord. The horror of fracking and its consequences mobilized me politically as an activist just a few short years ago.

Looking back, I have always been radical, but only recently have I become empowered enough to stand up for my convictions. I have only recently taken my radical viewpoints into the public and political spheres. Prior to recent history, I had been expressing my truths beneath some imagined low ceiling. These limitations were only perceived, however, and placed upon me by myself. Fracking became the issue that forced me to shatter these self-inflicted barriers.

By the time I was about thirty years old, I had perfected the art of concealing my radicalization. I had grown tired, and had in many ways conformed to capitalism's expectation; I had achieved particularly high marks in the area of productivity. I had spent about half my life working, working, working. Always two, if not three jobs at a time. I spent fifteen years

punching in and out of time clocks. I had willfully (what other way is there?) allowed corporate America to take nearly everything from me.

Deep inside, however, I could not deny the sense that I was a part of something great and beautiful. I caught only rare glimpses of this beauty, but its light shone so brightly at times that it could not be ignored. This inner truth granted me the ability to cherish one ritual throughout the years. Once a year I would break away from my grueling routine and climb to the solitude that presided in the mountaintops. I would stay cradled in the earth's arms for about a week before returning home. It was in these moments I could remind myself to inhale and to exhale, making myself aware and grateful for the world I belonged to.

These moments of tranquil solitude were rare, but they fed my spirit. And then, a couple of years ago I began reading

see RETREAT on pg 9

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Unless noted (or we goofed), all photos and art are produced by the Des Moines Catholic Worker community.

THE DES MOINES CATHOLIC WORKER COMMUNITY

The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Catholic Worker tradition.

We are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening the Dingman House as a drop-in center for those in need of food, clothing, toiletries, use of a phone, toilet, shower, or just a cup of coffee and conversation. We also engage in activities that advocate social justice.

BECOMING A DES MOINES CATHOLIC WORKER

We are open to new community members. For information about joining our mission, contact any community member or visit our website: www.dmcatholicworker.org.

MAILING ADDRESS

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BISHOP DINGMAN HOUSE

(Drop-in Center and Business Phone)
1310 7th St.
Des Moines, IA 50314
515-243-0765
Live-in community members:
Ed Bloomer, Austin Youmans, Gil Landolt,
David Goodner, Ashley Finch Walker

PHIL BERRIGAN HOUSE

(Autonomous and sister with the DMCW)
713 Indiana Ave.
Des Moines, IA 50314
515-282-4781
frank.cordaro@gmail.com
Live-in community members:
Frank Cordaro, Tommy Schmitz
Live-in resident: Bob Cook

VIOLA LIUZZO HOUSE

1301 8th St.
Des Moines, IA 50314
515-401-4197 or better yet Renee's cell 515-664-1326
Live-in community members: Renee Espeland, Norman Searah,
Dan Hughes, Frankie Hughes

RACHEL CORRIE HOUSE

1317 8th St.
Des Moines, IA 50314
515-777-2180
Live-in community members: Logan
Porter, Jessica Reznicek, "Downtown"
Julie Brown, Aaron Jorgensen-Briggs,
Colyn Burbank

WEEKLY LECTIONARY BIBLE STUDY

Mondays, 7:00 pm. Berrigan House.
Call to confirm.

MONTHLY VETERANS FOR PEACE MEETING

Berrigan House. For more information,
contact Gil Landolt at peacevet@hotmail.com

WEEKLY AA MEETING

Mondays, 4:00 pm, Berrigan house

THE CHIAPAS PROJECT

Chiapas, Mexico
Richard Flamer
flamerrichard@hotmail.com

As for ourselves, we must be meek, bear injustice, malice, and rash judgment. We must turn the other cheek, give up our cloak, go a second mile.
-Dorothy Day



Jerry Ebner crossing the line at Offutt Air Force Base on December 28, 2012.

Jerry Ebner, Omaha Catholic Worker to be sentenced July 25

Jerry and his attorney Jim Webering appeared in federal court in Omaha before Magistrate Judge Tomas Thalken Friday, May 3rd. Jerry plead guilty to criminal trespass charges at Offutt Air Force Base stemming from Jerry's December 28, 2012 line crossing. Judge Talken set a July 25 date for sentencing. Jerry was a bit disappointed, hoping to be sentenced on May 3rd but recovered well and looks forward to his time back before the judge to speak and be sentenced. Friends and supporters are welcome to join Jerry on Monday,

July 25 at 9 a.m. in Judge Thalken's courtroom in the Federal Courthouse in Omaha.

For more info, contact:

Jerry Ebner
2932 N. 55th Street,
Omaha, Nebraska USA 68104
cwomaha@gmail.com
(402) 670-3745

Annual STRATCOM Vigil

The Des Moines Catholic Worker and Vets for Peace Des Moines chapter invite you to join us for our annual 3 1/2 day Aug 6-9 "shake and bake" vigil at the gates of Offutt Air Force Base, in Bellevue, NE, home of the Strategic Nuclear (STRATCOM) and the US Military Space Commands.

Come stand, pray and do penance with us. Share with us our hope for peace as we commemorate the anniversary of the atomic bombing of Hiroshima and Nagasaki, Japan on Aug 6 and 9, 1945. Contemplate with us the work and mission Offutt Air Force Base's god-awful Commands, the challenges they pose to all life on our planet and the demonic claim they hold on the soul and spirit of our nation.

Overnight hospitality is available upon request starting Monday evening, August 5th. Call and let us know

you are coming. Expect a floor. If you need a bed, you really need to contact us to ensure we find one for you. Evening programs to be announced. Everyone is welcome, especially those in the Omaha area! Come for an hour or for the whole three days. Schedule for vigil is: Tues. Aug. 6 to Thurs. Aug. 8 - 8 a.m. to 4 p.m. vigil at Offutt /STRATCOM, the Kenny Gate; Fri. Aug. 9th - 8 a.m. to 11 a.m. vigil with closing ceremony and prayer (and line crossing if anyone is up to it.)

For more info, contact:

Frank Cordaro, Phil Berrigan Catholic Worker House
713 Indiana Avenue, Des Moines, IA 50314
frank.cordaro@gmail.com
(515) 490-2490

2013 Occupy the World Food Prize

Jim Hightower featured speaker!

Date: Oct. 16

Time: 7 p.m.

Site: First United Methodist Church, 1001 Pleasant St., Des Moines, IA

"The Occupy the World Food Prize (OWFP) Campaign's overall goal: to use this yearly pro-GMO corporate agribusiness event to redirect the public discourse around our world food and farming systems. Much like the whole Occupy Wall Street movement has helped to recast the public discourse with the concerns of the '99% vs the 1%', the Occupy the World Food Prize campaign hopes to get the general public to start seeing the challenges of feeding the world as needing to dismantle the corporate-dominated World Food System that we currently have for more local-based, sustainable forms of agriculture, both here in the USA and abroad." (from June 21, 2012 OWFP news conference)



To this end, all are invited to our 2nd annual OWFP in Des Moines, October 15-19. Along with the Jim Hightower talk, we will be doing workshops, non-violence training, daily vigiling and direct nonviolent action the night of the award. Come to Des Moines and take a bite out of corporate ag! Where else can you combine the "back to the land" Peter Maurin side of the Catholic Worker movement with the "militant pacifist" Ammon Hennacy side of our beloved movement!!! Housing and hospitality are available upon request.

For more info, contact:

Frank Cordaro, Phil Berrigan Catholic Worker House
713 Indiana Avenue, Des Moines, IA 50314
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(515) 490-2490

Celebrate the life & faithful witness of Fr. Carl Kabat by joining Carl and his Provincial, Fr. Bill Anton, in “crossing the line” Sat. July 13 at the new nuke weapons parts plant in Kansas City, MO.

Dates:
Friday, July 12
3 p.m. Nonviolence Training / 5 p.m. Potluck / 6:30 p.m. Festival of Hope
at Linwood United Church, 3151 Olive St.

Saturday, July 13
8:30 a.m. Pray in Linwood United Church parking lot, caravan to the plant by 9:15, and have a brief ceremony before the crossing of the property line at 10 a.m.

Dear Catholic Worker faithful, crazy folks,

While we wait to hear the sentences for Greg, Michael, and Megan, we’re planning a Kansas City resistance. The new facility for producing or procuring 85 percent of the non-nuclear parts for nuclear weapons is almost built in way-south Kansas City, Mo. Shiny new buildings, with the production building as big as 13 football fields. Come expose the horror of our nation’s commitment to its nuclear arsenal and how the weapons imperil us, our children, and Mother Earth.

Join us July 12-13 in doing/supporting civil resistance . . .

Our gathering follows in the footsteps of Father Carl Kabat, OMI (Oblates of Mary Immaculate). Carl, 79, observed the last two July Fourths by “occupying” the site for the new Kansas City plant, staying on the acreage under cover of darkness and taking arrest in the light of day. This July, Carl’s provincial superior will join him in a simpler action, a line-crossing near the new plant’s entry.

Among those also crossing the line are Des Moines & Kansas City Catholic Workers and their friends, including three PeaceWorks-KC members: Ann Suellentrop, Jane Stoever, and Community of Christ minister Lu Mountenay.

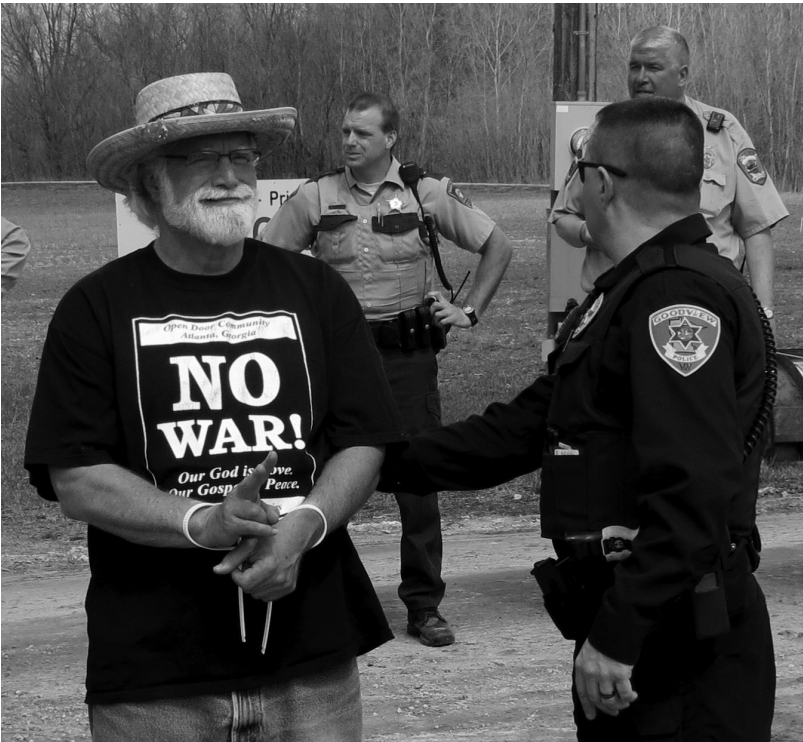
Join us as resisters or supporters! Participants will gather at 3 p.m. Friday, July 12, at Linwood United Church for a potluck at 5 p.m., and have a festival of hope at 6:30 p.m. Lodging will be provided—bring your own sleeping bag.

The next morning, we’ll pray in the church parking lot at 8:30 a.m., caravan to the plant by 9:15, and have a brief ceremony before the crossing of the property line at 10 a.m. Line-crossers will be arrested. Those who wish to post bail (bring \$100-\$250) will most likely be released that day but will need to return to KC for court later, for a community meeting.

Heading our way?

For More Info Contact:
Jane Stoever
janepstoever@yahoo.com
913-206-4088





Osaerate poratio tempora prae qui nient.
Beat eum iur? Rumenis ant, quos sentia ea volori am, nienest officias ut volumqui nis et eum hariosa ntorunt orposam, ut audaes consece perferume cullaturis autem ide num rerescit, seque lab il ipsam que plaut hiliant eatiis dolestemodit excernatem et aut et fuga. Ipsam quae voluptam repudion pedia cus doluptamus abor sequi odit autemquae perci con este nonseni tenimus plam inullut et quo cum nest, omnitio quam quiatemqui temquam, que la nisto vitibus doluptas debisti optat aut ea dolupta simolor ibuscie ndaectemos consece scipsamet quam eature volupta velis sunt.





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RETREAT, continued from pg 8

about the up-and-coming big business of the fracking. As I gathered information about the consequences of the fracking industry, I grew more and more disturbed. Shortly after learning of how fracking was destroying our earth, I was whisked away on one of my mountaintop excursions. I traveled about as far as the Colorado River when I began noticing more and more fields of natural gas extraction sites. By the time I hit western Colorado it became glaringly clear that I was deep inside fracking country. I swelled with rage. Over the span of my life I have had to come to terms with some very difficult truths. I had shackled myself to corporate system for much of my life. I had lost joy and love because of it. I often walked in shame because of these poor choices, but when I tried to come to terms with the sanctuary that was being robbed of me I decided that my outrage would no longer be stifled. Life belongs dancing in the snow melt streams, and to be enveloped by a great, open

sky. Not covered in gas in torn apart landscapes. No more. I decided I would allow big business to take no more.

I forfeited the remainder of my trip to confront the destruction before me. I spent the rest of my trip seeking out frac sites, and posting protest signs along side them. I did not know where else to go or what else to do with my rage.

I returned home a different person. I could not just push out of my mind what big oil was destroying. I dwelled on it, obsessed over it. Taking down the fracking industry became a primary focus in my life. I carried it with me to Occupy Wall Street, and then into the Catholic Worker movement.

Therefore, I was naturally delighted, relieved even, to hear that the folks in Winona, MN were standing headstrong in the face of frack sand mining.

I know that the list of systemic destruction runs long and its consequences run deep. At this year's retreat I learned the Midwest Catholic Worker Faith and Resistance Retreat's history. Chrissy from St. Louis listed where the midwest Catholic

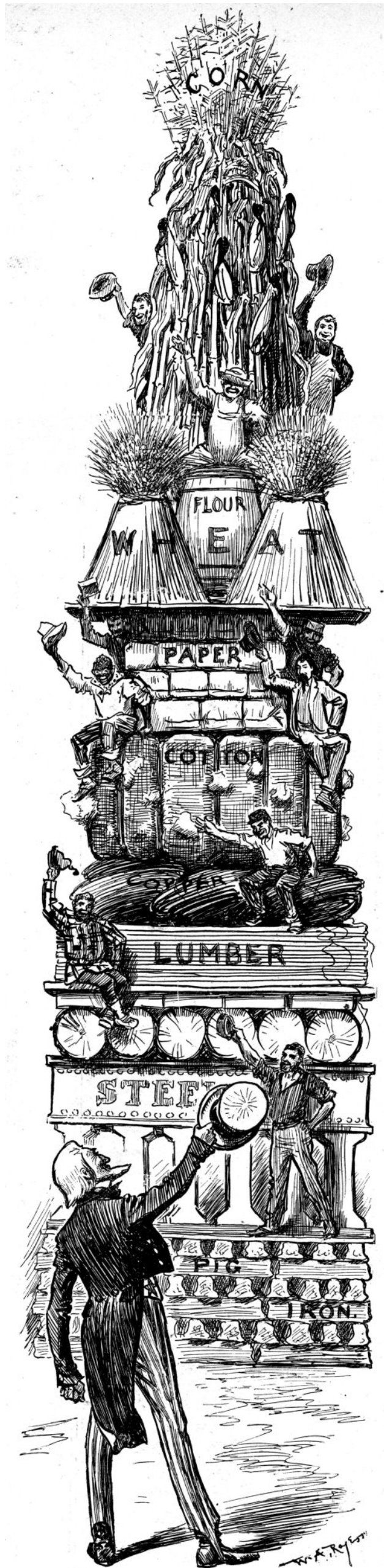
Workers have focused their collective energies each year for the past ten. The Catholic Worker movement has a rich and noble history of confronting the war machine. At surface, it sounded as though this year's retreat had somehow shifted focus away from war toward ecological efforts. But from my view, it is quite easy to see that big oil, that big business in general, is in fact the war machine itself.

Every entity from Halliburton and ExxonMobil to Nike and Kraft create, encourage, even incite war. Over the past decade, the big five oil companies BP, Chevron, ConocoPhillips, ExxonMobil and Shell made over \$1 trillion in profits. And while these companies bring in profits this large, they're also getting billions in taxpayer-funded subsidies. These companies are calling the shots. These companies incite political and economic upheavals, polarize societies and cultures, exploit hardship, and then monopolize resources for profit. As I see it, this year's faith and resistance retreat carried on its strong tradition of confronting the war machine.

PART ONE OF TWO: The Roots of Anarchism

by Tommy Schmitz

Dalel Benbaballi, an academic friend in France, quotes the former Harvard Business School professor David Korten, “In the 1980’s, democracy defeated communism, in the 1990’s capitalism defeated democracy.” All in the name of freedom. But not just freedom, as the popular US postage stamp reminds us--“Freedom Forever.”



Where did this delusional self-certainty come from? Why is this nation-state of ours so upside down?” What got us caught in the vice-grips of a social, economic and military insanity we could not have imagined 25 years ago?

For each of us, these are real and painful questions. The dead-certain answers, from our honored, elected Above, still shine-shine-shine without a speck of compassion or truth or integrity.

Where does our nation-state monolithic certainty come from? Hope? Knowledge? Capability? Experience? Great leadership?

Let’s do a couple comparisons. For example, there exist over 100 academic branches of the Biological Sciences, and yet scientists freely concede we have no scientific definition of life.

Neurologists have mapped the brain in high resolution, and easily admit to not possessing a single clue about what human consciousness is, or where it comes from.

Those who sequence the human genome admittedly have less confidence in understanding who we are than does a folk singer.

And “terrorism!” Oh please Dear Lord, why do we spend our national treasury playing ghostbusters? In the past four decades, by a ratio of 10,000 to 1, there have been more US deaths by auto accidents than by acts of “terrorism.”

If we take such real comparisons of professional integrity and political lies as a base-line in our quest to begin to understand what’s wrong, is there any doubt that we need to step a bit closer to the problem?

Sorry, am I asking at a bad time for you? Good. Grab paper, pencil. Have a seat. Take a second to jot up a list of everything that comes to mind about what’s wrong with the world—and it doesn’t matter if you’re rich or poor, young or old, conservative or liberal, hi-tech, low-tech, no-tech, well-read, well-bred, God-fearing, canonized, atheistic, white, black, red, yellow, brown, green or fluorescent orange . . .

. . . the one issue on your list that will likely fall dead last—or send you into convulsions of laughter at the mere thought—is the problem of human survivability for lack of a personal and social reckoning of what anarchy is, what anarchy means.

We already know. Right? Beyond certainty.

Anarchy means chaos, lawlessness, death, hellfire, damnation and the certain destruction of all civilization.

We’ve accepted, up and down all hierarchies and across the social spectrums, without a flea’s fart of doubt, the elite-dominator definition of anarchy—a definition presumed, inculcated, and brutally protected by the elite.

In our minds. Doesn’t matter. Never has. Anarchy equals shit. We know. So, forget about it. Slam dunk. Game over. Not an issue. Let’s move on.

There is, of course, the real view of what anarchy is:

Anarchy is not chaos, but a natural order, an order pervading all creation.

Anarchy is not lawless, but self-governing.

Anarchy is not ruggedly individual, but personally responsible.

Anarchy is not violence and destruction, but the peace and contentment of living lives free of domination.

Yet, Anarchy will not—because it cannot, in the usual ways—be scheduled and planned for.

Why?

Because Anarchy is not an attainment. This is most important.

Let’s consider our “divine” characteristics. Anarchy, like Love, is not an attainment; it is Who we are. Anarchy, like Peace, is not an attainment; it is Who we are. Anarchy like our own Existence, is not an attainment; it is Who we are. It is, along with these divine characteristics, the core of our identity. In this sense, anarchy—as with all our social machinations—doesn’t work as a mere political philosophy if we cannot actually feel, emotionally—as we feel love—that Anarchy is simply Who we already are.

Again, in critical contrast to what many believe and hope for, Anarchy is not, and can never be an attainment, not without creating a painful distortion of its Reality, indeed, a distorted reality with which we are all too familiar in the forms of “the presumed attainment” of State Democracy and State Communism/Socialism, failed creatures of our monstrous manifest destinies and designs. Anarchy is who we are. It is the knowing and the feeling of a truly inalienable dignity of who we are, a dignity of the precious awareness of both our and others’ unique existences.

Yet, we are so busy, preoccupied, apathetic and brain-washed, we have forgotten who we are. And generation after generation of forgetting this critical knowledge has landed us blindly and completely unaware inside a modern day, surreal, and perhaps inescapable Dark Age.

We no longer notice we have been stripped of this natural enlivening characteristic of human existence. We have long switched off the alarm that would have ostensibly informed us in dire emergency that we have forgotten what we have forgotten, about what we have forgotten, about who we are.

The precious dignity that each of us represents in our very existence lies twitching and confused in a high-technology Dark Age. And today we don’t even notice our rapid, slimy fall, plunging us through the downspout of human extinction.



When Eddie Bloomer suggested I read Kropotkin nine years ago, this brand new 49-year-old Catholic Worker grimaced a bit inside.

I was raised in a conservative Republican Catholic household, neighborhood, parish, grade school, high school, city and state. All wrapped-up, neat-and-clean, in a place called Cincinnati, Ohio.

I was not familiar with the works of Peter Kropotkin, but somehow, just hearing the name conjured aversive, smoggy images of Communism, Socialism, The Soviet Union and a chock-full of radical philosophy that I didn’t want to read.

Little did I know. I read Ammon Hennacy and Emma Goldman, instead.

And I began to fall in love with this concept of anarchism—certainly not the utter-chaos-defined anarchism burned into my youthful brain.

But late one night, late last year, I walked upstairs from my bedroom and into the Berrigan House “Peace and Justice Library” and ran smack into a work called “Fugitive Writings.” Now tell me, what Catholic Worker, having turned her/his cultural world upside-down to become one, could avoid that enticing word “fugitive.” I grabbed the book. It was written by Peter Kropotkin. And I read it through the night.

I was shocked. Here was Kropotkin, writing 120-years-ago, and saying “this might be a century or so in the making, but just wait until China overtakes Japan as the world’s leading trader of its own manufactured goods.”

The next day I wrote an online physicist friend that Kropotkin foretold Dutch string-theorist Eric Verlinde’s 2010 proclamation that gravity was not a monolithic universal force, but an emergent phenomenon occurring from countless tiny and singular atomic interactions throughout the universe.

My friend was astounded and shared the note with his audience.

By training, Peter Kropotkin was a scientist and geographer, an intuitive, astute observer of how nature works all along her countless manifestations.

Yet, Kropotkin was born a prince, high upon the social-political hierarchy, a small segment of human population that could not only oppress much larger and poorer segments, but convince these segments that their reward would be—well, might be—in the hereafter and to be happy about it, just as “Wicked” playwright Stephan Schwartz satirized economic injustice in his 1971 musical “Godspell,” based on the Gospel of St. Luke, that truly “yes, it’s all for the best.”

Elite human power both rationalizes and sanctifies its position with eloquent arguments of “causation.” Without “causation” how firmly can power stand?

Isaac Newton opposed Leibniz’s demands for “a causation of gravity.” Newton cleverly argued in return that we are not empowered to witness the causation of our own existence coming into being, and that such conundrums of nature seem to be quite common if not indelibly personal. “Causation” is sometimes not relevant.

But we are empowered to create the way we live and how we set-up culture and society. Perhaps, in evolutionary terms, we are just getting started as a species and we’re not doing a very good job of organizing ourselves. Why can we say that and how is this happening? One way is to simply point out the unthinkable amounts of suffering in the world; the gross imbalance of resources accumulated; the pounding reality of too little power shared.

In thinking through his ideas of anarchism, Kropotkin took, not chaos, but nature as his guide.

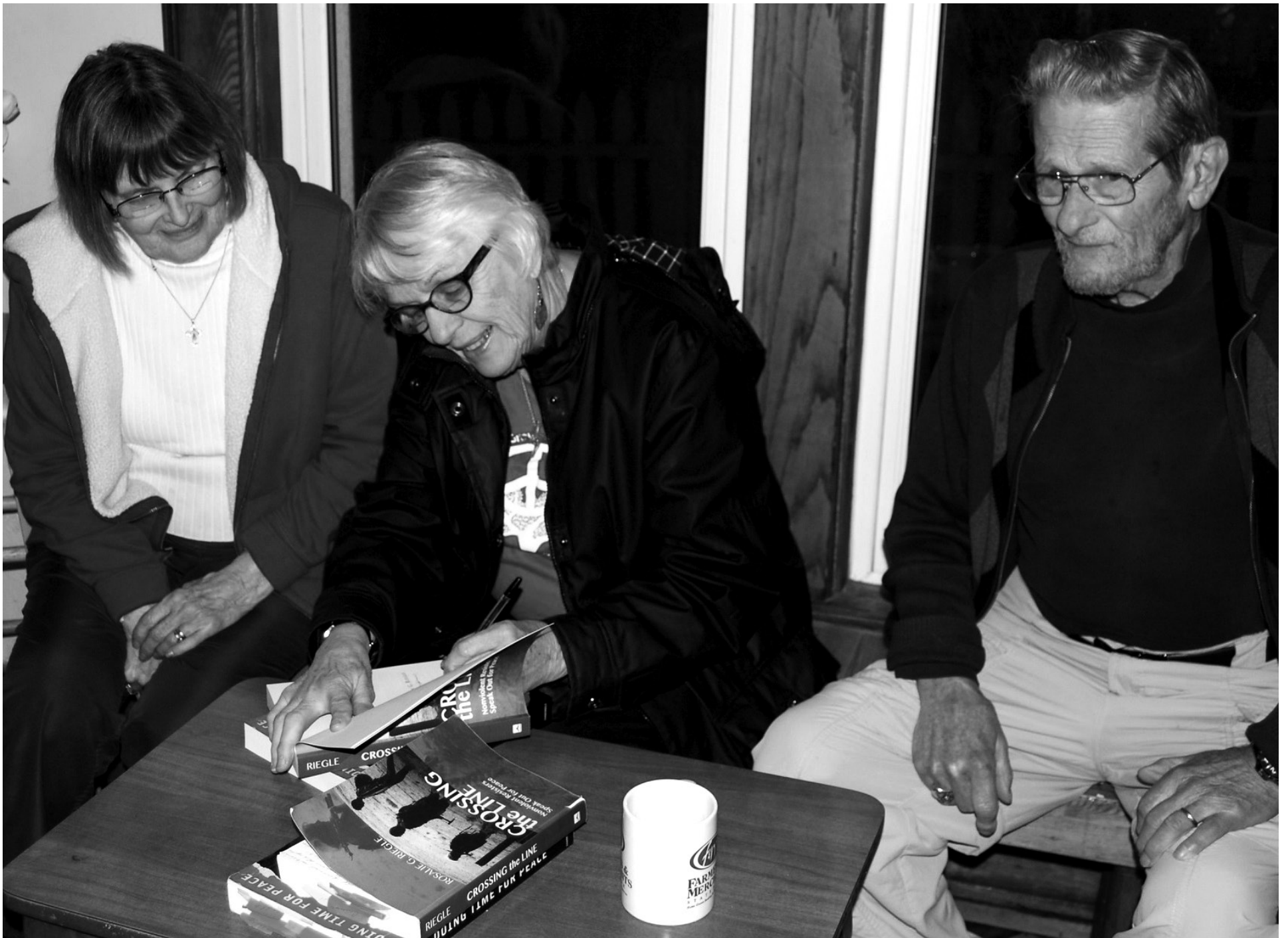
And this approach appealed intuitively to a young college girl who could see too clearly through the deceptions of economy, bureaucracy and religion.

This girl was Dorothy Day.

An interview with ROSALIE RIEGLE

By Aaron Jorgensen-Briggs

Author Rosalie Riegler visited the Des Moines Catholic Worker this April to discuss her new books *Crossing the Line: Nonviolent Resisters Speak Out for Peace* and *Doing Time For Peace: Resistance, Family, and Community*. Rosalie's previous books are *Voices from the Catholic Worker*, a 600-page oral history of Catholic Worker communities up to the 1980s, and *Dorothy Day: Portraits by Those Who Knew Her*, featuring interviews with people who knew Dorothy Day personally.



Pudae exerspides a quo eseritiae laccusdam et ut qui dem. Hilia ent quatum facius, officianis dolupic iisitatiur, andit et enti cores molupta quo molupti onsequi beriate nem inimill enditibus minus re, quo ex et quam, quame-turere volut voluptis eaque is autem dio et audaes sim secum adipis modi officiet offictus.

Q: So tell me, how has your book tour been going so far?

A: It's been interesting. I love visiting the Catholic Worker houses. I walk in and I just feel at home. I was saying to Frank just now, I love looking at the walls and seeing the commonalities between the houses as far as what's on the wall, and seeing the differences too.

Q: What did you notice on the walls here?

A: Just so much, almost like a history, with a lot of the iconic pictures and iconic posters in my life as a Catholic Worker.

Q: Well, we're really glad to have you here, so thanks for coming . . . How are your books being received so far?

A: You know, I wrote today and asked what sales were like. Generally, it seems people love the talks, and then not very many people buy the books. Which I think is sad, but at least they're coming to the talks and they're thinking about resisters, and that's why I'm doing the tour. I want people to think about resistance, I want them to think specifically about resistance that includes civil disobedience—I think we need more of it.

Q: Is that why you wrote the books, to promote resistance work?

A: I wrote the books to learn what it was like for faith-based resisters to go to jail. I wanted to find out personally, and then I decided probably other people wanted to find out to. I like to say that I listen to learn. I think I learned a lot from my students when I was teaching, and I certainly learned a lot about the Catholic Worker, before I became a Catholic Worker, by writing my first book, my oral history of the Catholic Worker.

Q: OK, so you wrote that book before you became a Catholic Worker yourself?

A: I always say I kind of wrote myself into the Worker, and then in the introduction I said the Catholic Worker stuck in my craw. Then at the end of the introduction I said "well it's finished, I've coughed up a book"—it still sticks in

my craw. I couldn't cough the Catholic Worker out of my system. So then a couple years later I started a Catholic Worker.

Q: How did you first get connected to the Catholic Worker movement?

A: Like almost everybody I guess—meeting the Catholic Workers, specifically Dorothy. And we had a Catholic Worker house in Saginaw during the Vietnam War. I didn't live there, I lived with my husband and four little kids, but we did a lot of anti-war work together.

Q: What was it like meeting Dorothy, how did that meeting affect you?

A: Well, I like to say it kind of kept us smooth during the Vietnam War. I mean, she was so firm in her nonviolence, and you know, even in little Saginaw, Michigan we were infiltrated by people that were trying to get us to be violent, probably FBI guys or state police or something . . . but, hearing the message, hearing the nonviolence of Dorothy and the Catholic Workers I think both inspired us and kept us cool during those times. When I actually met her, she didn't pay any attention to us. She came to town, and we had a little party. A lot of people came, and she spent the whole evening sitting at this table—she didn't give a talk, she was really old—listening to an African-American woman talk about the Welfare Rights League. She was always interested in those little personalist grassroots kinds of things. She'd known a lot of young white peacemakers but she wanted to listen to this woman, and that's what I remember about her, is her listening.

Q: What would you say was the inspiration for that first book? How did you come to that idea "I want to write a book about the history of the Catholic Worker?"

A: Well, I'd read everything that people had written about the Worker. You know, there wasn't as much then as there is now, but I'd read a lot . . . I wanted to find out how people did it . . . and I was very impressed with Studs Terkel—used to use his work in my teaching—and he had interviewed Dorothy for his first book, *Hard Times*. So I called him up and said can I learn how to be an oral historian by going around with you? And he said no, but it was

a good no. He asked me a bunch of questions about why I was interested in the Worker and I told him about me and Dorothy and reading his interviews and everything else and he said, well go to it, you'll find out if you can do it. So I did, and I loved it.

Q: How do you think the Catholic Worker movement has changed during the time you've been observing it and participating?

A: Oh gosh, that's a huge question. I think the Catholic Worker has always been developing and changing and being diverse depending on where it is, and that's what I tried to show in that book, and I think that's the same kind of thing I show in the books about the resisters—they're not all Catholic Workers, but a lot of them are. There are lots of different ways to be a Catholic Worker, lots of different ways to be a war resister, both inside the movement and not living in community but connected in some way with faith-based or peace people or whatever you want to call the people who work against war. I think the biggest obvious change has been family Workers, you know, young couples getting married and having children and committing their lives permanently to being Catholic Workers. Now they've always been doing that, but there are more now I think. And, farms. You know, lots more city gardens and rural communities. We used to say that the mark of the Catholic Worker in the 80s was chaos and cockroaches and now I think it's city chickens. So many Catholic Workers have chickens.

Q: Do you have any thoughts about the future of the Catholic Worker movement, where it might be heading, how it might be developing?

A: I would imagine that it's a lot less Catholic, if anybody did some sort of sociological study—I'm not a sociologist, I'm a storyteller, and I think Catholic Workers will always tell stories. I think that we'll always change. I think the Catholic Worker's here to stay, here to grow, but it will I think continue to firmly resist any sort of codification. I don't think we can really say what it's going to be like. And I say thanks be to God. I am very very much in favor of Catholic

see ROSALIE RIEGLE on pg 9

REFLECTIONS, continued from pg 8

Workers adapting to where they are in the geographical community, in their cultural community and also where the people in the house, in the Catholic Worker community are, and as that changes the Worker will change, so you're not wed to what someone in the Des Moines house did 30 years ago. And that makes it sometimes die, like our Catholic Worker in Saginaw died. When that happened, I was devastated, but I feel now that it's just like sort of an organic thing. There have been four Catholic Workers in Saginaw and only one of them is still going. The rest have come and gone over the years.

Q: Do you have any advice for . . . I want to say young Catholic Workers—not necessarily in terms of age, but people who are young in the movement?

A: Yeah, probably [laughter] . . . I think some sort of spirituality, some sort of shared spirituality is important. I think taking time—Carolyn Griffis is very good at this—taking time to care for each other, and care for yourself. I think knowing the traditions, knowing the history of the Worker, is important. Not because you're gonna do it, but—you know that you won't do it like other people did, but I do think it's important to be connected to the larger movement and to know what's happening, to read the peoples' newsletters and to read their histories and to do that kind of connecting, because I think that's how you learn and get new ideas. So, I think the traditions—you know, even if you have to kind of formalize how you do that in some way . . . praying together. One thing that I'd like to have people think more about—and I think people are—is the whole idea of manual labor and supporting the house and maybe not being so dependent on outside people to give money to the house, for you to do the work, you know, different models than that. I think I see that evolving a bit, too.

Q: Are there any question that you would like to be asked?

A: [laughter] Oh you smarty! You must have read my book, because that's what I always say. When I train oral historians, I always say that's one of the really good things. Well, I'd like to talk a little bit about the new book—the new books—there are two books, and they're not volume one and volume two, they're different books from the same project on war resisters, and I really loved doing them. First, because I learned what it was like for war resisters to go to prison, for war resisters to plan an action, do an action, go to trials—I'd been to trials, but not millions of them—and go to prison. And I have not been to prison. I'm no longer afraid to go to prison. It's not fun, it's horrible, but it's doable, and I really firmly believe a lot more people are going to have to commit civil disobedience to make changes in our country. I think we need to act on all . . . all across the spectrum, from civil disobedience to, you know, political work. People need to do that—not necessarily everybody does the same thing—but we need all those avenues. And in the long run, I think it's important for people to say “no” so that we can preserve our ability to say no. Because if we don't say no, we're not going to be able to. We're going to forget how, and our government isn't going to let us. I really do think that saying no, saying stong nos, acting our nos, is really important. And that's why I loved doing . . . I think it was 173 interviews of people who had done it . . . I learned a lot. I thought I knew a lot about Vietnam, but I learned about actions I had never heard about, like Women Against Daddy Warbucks, a women-only action where the FBI didn't really get enough evidence on the women to prosecute, and it was finally dismissed. And the reason they didn't is because they were too busy looking for the men that they were sure were behind it. And even the left was very sexist—there was a tremendous amount of disapproval among the left for this women-only action. I had never heard of it, because after their big surfacing in Times Square, and one big splash in the New York Times, because they didn't have the trial, it wasn't . . . plus, it was right in the middle of all the Black Panther stuff so it was just eclipsed in the media. But also the FBI was just too busy looking for the men. So, I learned a lot of wonderful things like that and I'm hoping that other

people will read the book and learn them too.

Q: What can we do to encourage more people to commit civil disobedience? What can we do to really grow that into something like what we saw in the Civil Rights movement.

A: Boy I wish I knew the answer to that. I do think having models helps. I think talking about it helps. I think not being afraid helps, learning how not to be afraid by doing small actions, by saying no in small ways. You've got to admit it's harder now. Police are tougher now, laws are tougher. But, they don't want to put us in jail. So they want to intimidate us. I mean the infiltration of the Occupy movement was one example of that. The overkill preparation for the NATO march in Chicago last May, a year ago. The authorities are very afraid of resistors and so they want to make it hard for us. And I think people are more afraid. I also think the economy may have something to do with it but I can't quite figure that out. People need to realize that sacrifice isn't impossible, that they're stronger than they think they are. How to do that, how to get people to realize that I don't know. This may be kind of beside the point but when people do get arrested, people spend enormous amounts—people on the left spend enormous amounts of money trying to get people out of jail, instead of just taking their licks and doing it. Now I'm not saying when people are wrongfully arrested that they shouldn't, but people act like being arrested is a huge deal that you need to avoid, and it's not. But how to grow a movement . . . you need to have passion, and I don't see the passion. Maybe, I think, the drones for the anti-war movement, and climate change are the two things where we're going to see CD. I hope, anyway. But, how to make that happen . . . but I think a lot of it is just not being afraid. Brian Terrel says you can stop the war on terror by not being terrorized. And it's that kind of thing, it's a mental change that has to happen. The genesis of the book was the midwest resistance retreat in Omaha in 2004 when I realized that yes, I could go to prison and yes, sure I'm afraid when I cross the line, but it's doable, and once you've done it it's a lot easier. Once you've done a little action it's a lot easier to do a big one where you're risking more.

Reflections on Community

by Julie Brown

“If there’s one thing I can guarantee you, it’s that there will be change.” This is something Frank Cordaro has said many times to me over the last year. Change is a part of life; however, it seems that here at The Des Moines Catholic Worker it occurs more often than one might expect. There are many reasons that people decide to live in community and just as many reasons people decide to move on, but to say the very least, we at the DMCW are in a transition period once again.

Over the past year and a half I have found myself entrenched in a vibrant environment in constant motion. With a community at maximum capacity we have served well over 500 meals feeding thousands of people. As a community, we’ve had over 150 free grocery and produce giveaways, provided hundreds of showers and free hygiene items, maintained several small urban gardens, and had thousands of laughs, tears, and games of cribbage with our wonderful guests. In the past year we also saw the launch of The Rachel Corrie Project, placing our first members in a conflict zone abroad, as well as organized and participated in countless acts of faith and resistance, collectively resulting in hundreds of hours vigiling and protesting, and nearly 200 days spent in jail.

With our houses nearly full and a constant hum of activity the Des Moines Catholic Worker has been a perfect atmosphere for growth and exploration. I also believe that it creates a great recipe for that “change” Frank is always talking about. This place has truly become my home and I’ve found that living together and sharing in our work has created an ideal space to form very deep bonds with one another. That’s what makes change and transition so hard in community. Frank likes to say, “We haven’t been here for 35 years. We have had thirty-five different single years. No two years have been the same.” Boy is he right.

This summer our community will be saying goodbye to several members of our family. As many of you know, we are still adjusting to Megan Felt and little Henry Wallace moving to Wisconsin. Their joy and light is missed daily. Now we must add several other family members to that list of those that will be sorely missed.

Logan Porter has been accepted into grad school and has moved across town as he will be working and going to school full-time this fall. He assures us that he will stop by on a regular basis, but without his daily smile, kindness, and love of puns, this place just isn't the same.

Ashley Walker has decided to move to a Catholic Worker in Tennessee to be near her family and will be leaving sometime in mid-June. Although she was only with us for a short time, she has entered the hearts of many by way of her smile, southern accent and a wooden cooking spoon. Ashley (and her cooking) is loved by so many.

Rene Espeland, who has been here for several years, has decided to move on and will be leaving this summer also. Rene is person that really knows this place inside and out. She knows all our guests and their stories and stays constantly engaged in their lives. Rene and her family have been a mainstay in this community for several years and

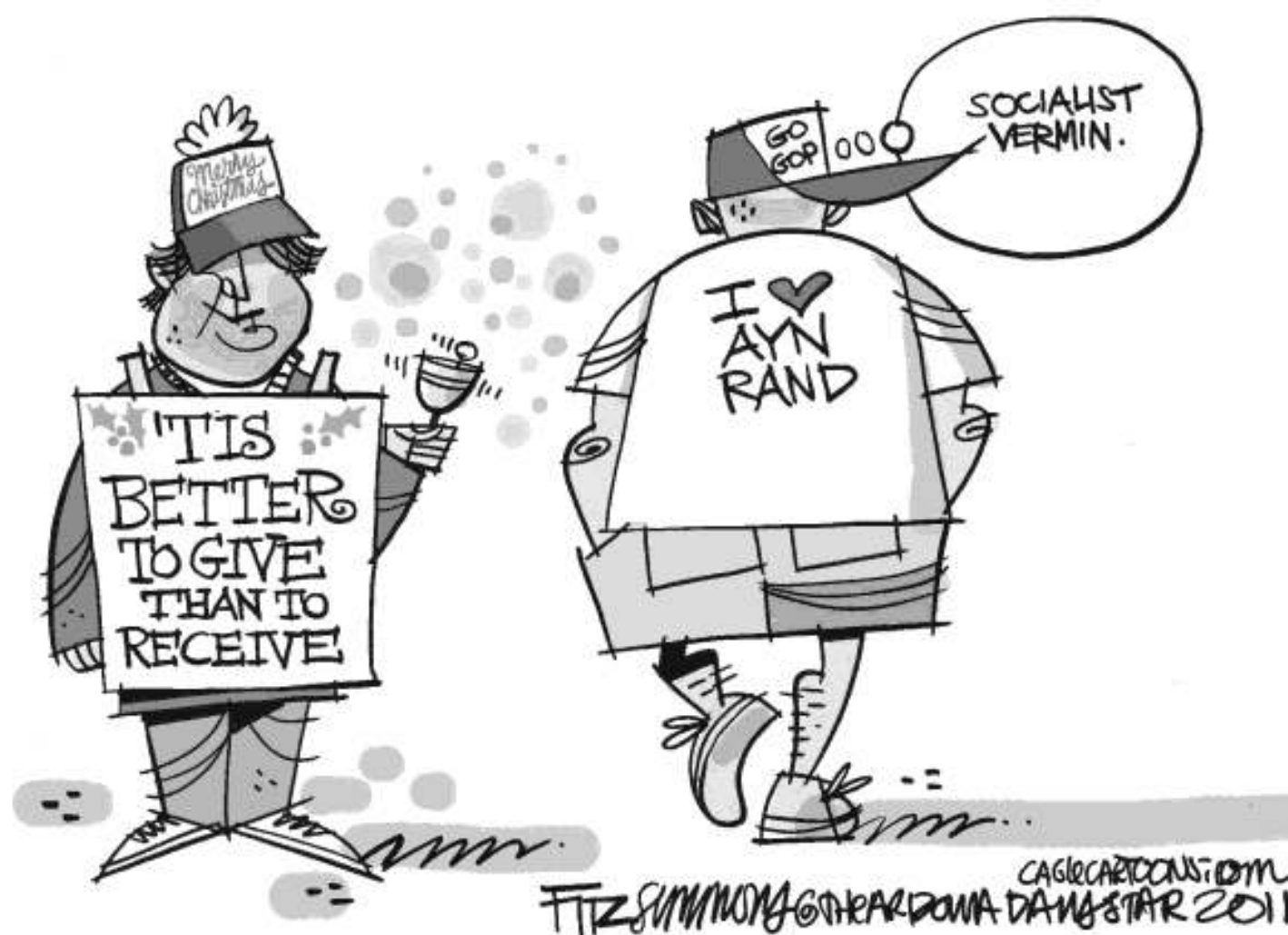


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her absence will be felt in so many ways throughout the Catholic Worker and our extended community. She will be missed dearly by everyone.

Finally, Jessica Reznicek will be leaving our community in August to embark on a walking pilgrimage to Argentina. This is especially hard for me because Jess has been my partner in crime. We met through Occupy and both entered the Catholic Worker community at the same time. Jessica is a hard working free thinker who loves to laugh and has a flair for life and exploration. I had the privilege of going to Palestine with her and got to see first-hand how she can transform her convictions into actions. In true Jessica style, she plans to leave in August and walk solo through Central and South America to Argentina. Our prayers will be with her as well as the other community members that we have moving on this summer.

With change brings great space and opportunity for renewal. With a constant workload and more people every day in this area of Des Moines needing hospitality, The Des Moines Catholic Worker will be actively looking for new people to join our community to help fill some pretty big shoes. We have planned a summer internship program and also accept full-time internship requests year round. I have found my last year to be extremely rewarding and the best life change I have ever made for myself. I would like to encourage anyone that has had the desire to dedicate their life to the service of others to contact us here at the Des Moines Catholic Worker. Living a life dedicated to The Works of Mercy has truly been one of the most rewarding things I have ever done. “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’” (Matthew 25:40)



To give \$\$\$ and receive \$\$\$ are not the same

by Frank Cordaro

Dated the Feast of St. Joseph, March 19th, we received a most remarkable letter from Willa Bickham and Brendan Walsh of Viva Catholic Worker House in Baltimore, MD.

Forty-five years ago, in October 1968, when Willa and Brendan were just starting the Catholic Worker in Baltimore, in the midst of their providing hospitality and support for the Catonsville 9 trial and Willa being pregnant with Kate, Brendan fell ill with pneumonia. That's when they met a nurse named Janet, who helped bring Brendan back to health. Janet also was familiar with the Catholic Worker movement and shared her much-welcomed knowledge with then neophytes Willa and Brendan. The following spring, Janet got married at Viva House and left the Baltimore area for good, never to be seen by Brendan and Willa again. She was put on the mailing list; they exchanged Christmas cards and Janet became a regular supporter of the house.

And that was it, until this spring when a letter and a check came in the mail. A widower, Janet died last year and left Viva House \$500,000! After prayerful and anxious discernment, a joyful way was chosen to "break the bread and share it." They dispersed 95% of the half million dollars to Catholic Workers in four regions of the country—West, South, Midwest and East—with two stipulations: that there be no personal gain and that the gift be used in accordance with the aims and means of the Catholic Worker movement.

The Des Moines Catholic Worker's share of the cash was \$60,000! I remember telling the community at the next meeting that this donation would test our community's sense of generosity and trust for each other.

We made our first designation of money at the same meeting to Richard Flamer, former Des Moines Catholic Worker and our guy in Chiapas, Mexico. Richard and his wife Araceli live in San Cristóbal de las Casas. They bought some land just outside the city limits where they have been building their home and work space. There, they help the poorest of the poor. The last project that needed to be done was to bring electricity to the buildings. The money they were counting on to do the job fell through. We cut a check for \$6000 and sent it to them right away.

At the same meeting, Ed Bloomer told of a dear friend back home in Louisville who needed \$5000 for medical costs. Someone

mentioned a guest who needed \$715 to pay off Polk County in order to get his driver's license back, one step closer to getting his own place and out of a tent on the river.

Major house repairs were mentioned and the Rachel Corrie Project made the list. Other Catholic Workers and projects were mentioned too.

Before the list got any longer, we all agreed to hold the discussion off for a week, to give everyone time to reflect and pray on how best to use the money.

I remember feeling uneasy after the meeting. The whole idea of giving money away was so counterintuitive to me. I dreaded what seemed to me inevitable, that our community would be dragged into measuring "greater" vs. "lesser" worthy needs, as the \$60,000 melted away.

The next day, Al Burney asked what I thought about giving our Des Moines Vets for Peace chapter \$1,000 to take local members—two of whom are Des Moines Catholic Workers, to the National VFP conference in Madison, WI in August. My first and immediate response was "no," I wouldn't support it. I told Al at the time I thought getting travel and expense money for our VFP was better "begged" than paid for with money on hand.

My "no" did not set well with me. I dwelled on this discomfiting feeling overnight. By the morning, I had figured it out. My problem is with the money.

My whole adult life I have been living off an economy of begging, either as a Catholic Worker or as a Catholic priest. Granted, the Catholic Church and the Catholic Worker are two very different beg economies. My brothers often remind me that I have never had a real job in my life. And they are right. Neither being a priest nor a Catholic Worker is having a job. They are vocations for me. And I certainly did not become a priest or a Catholic Worker to make money.

And though the official Church is (at best) ambiguous about money and wealth, the Catholic Worker and the Gospels are very clear: money and wealth are problematic and it's best to have neither. That's why, at the Des Moines Catholic Worker, we live in a way that we can do all that we do, with all the people we serve, with very little money. We run a "cash poor" operation where we rely more on volunteers and begged stuff than dollars. We own our four houses and pay property taxes. Almost all our food, clothing and household needs are donated. And when we do beg for money,

we beg for just what we need. We are not used to having extra money on hand, let alone money to give away.

Some find begging, especially for money, uncomfortable. Over the years, I have schooled myself to see it differently. I remember talking to my high school lifelong friend and former Des Moines Catholic Worker trustee John Giudicessi back in the early years. John was one of my "Go-to People" back then. Go-to People were supporters I could count on to write us a check for a couple hundred dollars when needed. And in those early years, I went to these folks at least twice a year. John asked me once if I was ever embarrassed about asking for money. And I said, "Not anymore. Since I am begging for the poor, why should I deny doing friends and supporters this favor, giving them an opportunity to share in the blessings of serving the poor?"

Begging for money and giving money away are not the same things. They call for different attitudes of spirit and mindsets, based in either gratitude or generosity. The first thing I had to let go of was trying to measure the greater vs. the lesser worthy need. If a gift is truly a gift, the giving is completely arbitrary, and in our case, personal. We did not give Richard and Araceli \$6,000 because they are the most worthy cause, but because a number of us personally know Richard and Araceli, the good works they do, and their need to have the house and work space finished.

I brought this change of heart with me to the next community meeting and shared how I came to my new point of view. I told folks that I now supported giving our VFP a \$1,000 gift to help pay for their going to the national convention in Madison. I told the community I did not believe there was a right way to give or use the \$60,000 but that any way we decided will be the right way, as long as we keep it personal and there be no personal gain for the givers and that the gift be used in accordance with the aims and means of the Catholic Worker movement. Since there were over a dozen of us in on this process, I hoped our money distribution would reflect our broad range of perspectives.

It was at this second community meeting that we agreed to give Ed Bloomer's friend the \$5,000 needed for her medical expenses and we agreed to give \$715 to a guest to pay back Polk County debt in order for him to get his driver's license back so he can get a job and move out of his tent on the river. We also decided to split the donation, one

half staying with the Des Moines Catholic Worker for our projects and needs, and one half to others outside our community. We also made a commitment to allocating all the money as soon as possible, mindful that once word got out, we would be overrun by requests that we would not be able to fulfill.

By the end of the process we divided the remaining money this way:

The \$30,000 kept for Des Moines Catholic Worker community needs and projects was divided into \$10,000 for the Rachel Corrie Project and \$20,000 to go towards doing much needed foundation work in the Dingman House basement.

The list of other recipients of money besides the \$6000 given to Richard Flamer's Chiapas Project, the \$5,000 given to Eddy's friend and the \$712 given to our guest for his Polk Co debts is:

\$5,800 to former Des Moines Catholic Worker Megan Felt as start of money for a future Catholic Worker community;

\$1,000 to Trinity United Methodist Church, our neighborhood poor people's church who has been letting us use their basement for our weekly Saturday morning free food store;

\$1,000 to the Des Moines Veterans For Peace towards sending members to the National Conference;

\$1,000 to a neighbor for home repairs;

\$500 to John Frankling, a friend of the Des Moines Catholic Worker who also does hospitality;

and \$1,000 each was given to the following Catholic Worker communities:

Rye House Catholic Worker in Minneapolis, MN, Emmaus Catholic Worker House in Yankton, SD, Strangers and Guest Catholic Worker Farm in Maloy, IA, Mustard Seed Farm in Ames, IA, New Hope Catholic Worker Farm in Dubuque, IA, Simone Weil and Peter Maurin Catholic Worker House in Dubuque, Hope Catholic Worker House in Dubuque, St. Francis Catholic Worker House in Waterloo, IA, and Oaks of Mamre Catholic Worker in Davenport, IA.

As to the wisdom of the old saying, "It's better to give than to receive," for me, when it comes to money, it's easier to beg than to give.

A Street Called Straight

by Gil Landolt

A major part of my morning meditation routine is visiting the online Jesuit website Loyola Press and its three-minute retreat. The morning of May 1, 2013 the reading was from Acts 9 and tells of the conversion of Saul to Paul. It tells the story of a man named Ananias who “lays hands on Saul” and restores Saul’s eyesight and baptizes Saul into Paul. It happened on a “street called Straight” which is a Roman street in Damascus.

To say that I am a slow learner would be an understatement. I have read and studied the Bible since I was a child. The same book and I ask myself: how many hours of Bible study groups have I attended over the years? It’s got to be hundreds of hours of study and group discussion. And in the spring of 2008 I was attending two Bible studies a week before I finally dropped in on the weekly Bible study going on at Berrigan Catholic Worker House. It’s lead by Frank Cordaro. And when Frank kept bringing up the word “Empire” and its connection with Jesus’ Way, a light finally turned on in my dark mind and I could say every Monday night at the Berrigan House Bible Study I was on a “street called Straight.”

Most Friday nights, fellow Des Moines Catholic Worker volunteer and Vets for Peace member “Big Al” Burney drops by my room on the second floor of Dingman House for some refreshments and to listen to Youtube blues musicians while we talk fishing and share favorite “big fish stories.” One of my favorite blues performers from days gone by and someone we listen to often is Roy Buchanan. In 1976 he made an album called “A Street Called Straight” and some of the songs on the album tell of his “conversion” from a “bohemian lifestyle” (I think of Dorothy Day’s conversion . . .) to a more mellow and caring lifestyle.

So on May 1st, Veterans for Peace Des Moines Chapter #163 was a sponsor of a large “No Drones Iowa” Rally that also featured Robert Naiman as guest speaker. All along a “Street Called Straight” was in the back of my mind. Probably because I listened to Buchanan’s 1976 album before I went to the rally. Still, it never came to me until I was at the rally—the connection between Roy Buchanan’s “A Street Called Straight” album and the Book of Acts . . . my dark mind got lit up again.

The Iowa Air National Guard is in the midst of conversion from being an F-16 command site to being an unmanned drone command site, turning Iowa’s “Fields of Dreams” into “The Killing Fields”: not the kind of conversion the book of Acts and Roy Buchanan found on “A Street Called Straight.”

I wish our elected officials and military leaders who continue to support perpetual war with the expanded use of drones might read Acts 9 or listen to Roy Buchanan’s “A Street Called Straight” album and have the same kind of conversion experience . . .

No Drones Iowa Campaign Update

Veterans For Peace has been at the forefront of a local movement opposing the planned installation of a weaponized drone command center at the Iowa Air National Guard base in Des



Moines. Recent events include a May 2 rally at the base featuring guest speaker Robert Naiman, Policy Director at Just Foreign Policy. Mr. Naiman spoke with great optimism about the possibility of changing U.S. drone policy and he urged us to contact our members of Congress to demand that the Justice Department release the Office of Legal Counsel’s memos pertaining to the drone policy and that the number of civilian casualties caused by drones be declassified.

In June, a “Covering Ground to Ground the Drones” walk was organized by Voices for Creative Nonviolence. The walk began on June 10 at the Rock Island arsenal in Rock Island,

Illinois (where drone and bomb parts are made and stored) and concluded at the Iowa Air National Guard base in Des Moines. Des Moines Catholic Worker Aaron Jorgensen-Briggs participated in the walk.

For more information about the No Drones Iowa campaign, contact Gil Landolt, President of Veterans For Peace Chapter #163 at peacevet@hotmail.com or Aaron Jorgensen-Briggs, Assistant Director of Catholic Peace Ministry at flotson@gmail.com.



NORMAN’S WHEREABOUTS

by Norman Searah

Hello there! Looks like winter is still around even into May. When I was up in Winona, Minnesota the 26th-29th of April the weather felt like spring even though it rained a couple of nights. I ended up getting sunburned and the weather got cold on the last day of April. From the radio, I heard some parts of Minnesota ended up getting snow.

But back to Winona, it is a town on the Mississippi River. It’s like a large city, but no skyline or tall buildings. But it sure has beautiful tall bluffs around it!

There are a lot of churches if I remember, three colleges I think, I forgot how many Catholic Workers, but Ed Bloomer and I got to sleep in one. Other Catholic Workers and the rest of our community and a few from the Ames Catholic Worker were able to sleep in a gym. We ate our meals in the

basement of a Catholic Church, in fact a cathedral. I got to pray in it once and I liked it.

I hear from one of the staff at the Winona Catholic Worker that the tribe of Indians that once lived there come back and do a pow-wow and maybe talk about how people cared about the land in the early days before the whites came. I think they were the Lakota and the pow-wow is in May. That made me happy.

On Monday, we broke up into two groups, one for each fracking site that we were protesting at. I went with one group. We had people that walked to the site and some drove to the site. Some talked with the media, some with the police and some dealt with the table: food and water.

The protesters blocked traffic from coming and going. Me and another person tried to invite the police and truck drivers to have some food and water but no takers. In all, 35 people were arrested. I figure I’ll stop here and let someone else write.

A few weeks ago I read about the people of Bristol Bay, Alaska and their problems with three corporations that want to build the world’s largest pit mine to get gold and copper out with the help of toxic waste made up of mining waste with toxic chemicals. The waste has to be contained in dams forever. This toxic stuff finds its way to this large fishery in Bristol Bay.

The people of Bristol Bay voted no, but I guess these corporations can’t take no for an answer. So I carved “I Vote No” and had the Des Moines Catholic Worker sign their names on the carving. They all signed it and I took off to New York City to walk my environment and deliver it.

There are a lot of good groups letting people know what is going in is this world: Citizens for Community Improvement of Iowa, Greenpeace, Sierra Club and Natural Resources Defense Council. There are also folks like Bill Moyers who are letting us know what is happening.

40,000 people showed up in Washington DC on President’s Day for the largest climate rally in history. I am happy they talked about the Keystone XL pipeline and other things like that.

When I was in Winona I saw a lot of people riding bikes a little less than people driving cars. I have a dream of riding a bike from Des Moines to Hannibal, Missouri to Mark

Twain’s second house. It’s just a dream.

On Earth Day in Des Moines I took a trip to the downtown post office to mail some mail. There were lots of people eating. I found out they were cleaning parts of Des Moines for Earth Day.

I thought if people cleaned up after themselves there won’t be people cleaning up after them. I’m seeing our Earth, our home, Mother Earth become a mess like China and other countries dumping nuclear waste in our great lakes just as much as our oceans and dumping our trash and toxic waste and dyes, dead bodies, stolen cars or anything.

What has our Earth done to us for us to hurt her?

There is a fight in the United States against tar sand development led by the Sierra Club and other environmental groups. I’m glad the Canada First Nations flex their sovereignty. I’m proud of members of the Yinka Dene Alliance protesting the Northern Gateway pipeline. Thank you.

Sorry future from the present and mother Earth.

This part is in memory of the first Native American Indian that I saw on TV as a child. When I was fifty years old I found out that he was a real Indian. He was famous for his tear drop scene in littering the environment. I remember his last name was Casey and that he died in California. I often remember him when I look down at a bus stop and see cigarette butts on the ground and see trash on the sides of the road. And we say we’re no different than those that are destroying this world with their toxic waste.

I care about the food we eat and the water we drink. I said I hate war. Why can’t we end them for now for the future of mankind?

I forgot about the honey bees. Mother nature’s best love that helps grow her food by pollinating food that grows in our gardens, trees and all sorts of flowers. But they’re dying and disappearing like other former things facing drought and don’t know what the future will be. With the help of chemicals like DDT and Geo’s and other chemicals I think I’ll turn to organic food to eat and let mother nature grow the food. Forget big business, try to grow food.

I thank you for your time,
Norman Searah

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HOW YOU CAN HELP

Prayers . . . without them, nothing happens.

VOLUNTEERS:

Individuals and work crews for hospital-ity (serving food, cleanup), cleaning and general inside and outside maintenance . . . without them, we burn out.

HEALTH AND HYGIENE:

Feminine Hygiene Items, Diapers, Baby Formula, Tylenol, Ibuprofen, Multivitamins, Antibiotic Ointment, Band-Aids, Lip balm

TOILETRIES:

Disposable Razors, Shaving Cream, Shampoo, Conditioner, Lotion, Deodorant Soap, Toothpaste. (Small sizes preferred for handout . . .) Toothbrushes and Toilet Paper.

NEEDED CLOTHING:

Underwear, Socks, T-shirts, Sweatshirts, Hoodies, Coats, Work Pants. (All Sizes—especially big . . .) Sleeping Bags, Blankets

HOUSEHOLD SUPPLIES:

Bleach, Laundry Detergent, Environmentally-Friendly Dish Soap, Murphy's Oil Soap, Pinesol, Trash Bags, Brooms, Rugs, Candles, Energy-Efficient Light Bulbs, Aluminum Foil, Plastic Wrap, Sandwich and Freezer Bags, Bath Towels, Playing Cards, Candles

LIBRARY:

Peace and Justice books for the Bertrigan House Library

\$CASH MONEY\$:

Cash donations are essential to pay our property taxes, utilities, repair and maintenance of property, upkeep and gas for two vans, purchase of needed supplies, our community gardening and for the continued publication and mailing of the via pacis, a good 20% of our annual expenses.

SUMMER INTERNSHIP

The Des Moines Catholic Worker is hosting a two-week-long internship from June 28-July 14. Interns will learn the history of the Catholic Worker, participate in our hospitality house, engage in workshops, and share in the daily community life. The internship is open to anyone interested. Please e-mail dm-catholicworker@gmail.com for more information.

DMCW WEBSITE

For up to date news & info on the community, the Rachel Corrie Project, Berrigan House and Occupy the World Food Prize visit the DMCW web page: www.dmcatholicworker.org/.

